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ALTAR MUSIC

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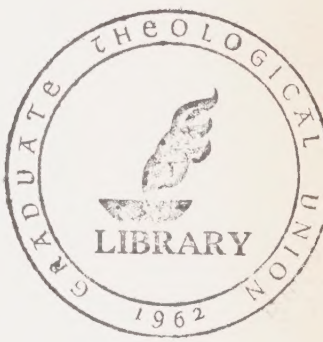
A SUPPLEMENT TO PROVOST STALEY'S ALTAR SERVICE BOOK, CONTAINING THE PRIEST'S PART, TOGETHER WITH RULES FOR SINGING THE COLLECTS, EPISTLES, AND GOSPELS ACCORDING TO THE OLD ENGLISH USAGE, AS WELL AS THAT OF THE *MISSALE ROMANUM*

EDITED BY FRANCIS BURGESS
DIRECTOR OF THE PLAINSONG AND MEDIÆVAL MUSIC SOCIETY'S CHOIR



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PREFACE

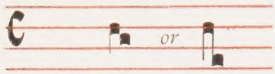
PREFACE

IN this supplement will be found two complete methods for chanting the Priest's part in the Communion Office. The first is an adaptation to English words of the Ritual Music of the Sarum service-books. This is the chant which was in general use throughout England until the Reformation and possibly later, and which is also found in the Gallican Missals in use up to the time of the imposition of the present 'Missale Romanum' upon the churches of the Roman obedience. The rules for chanting the Collects, Epistles, and Gospels, together with the inflexion for the conclusion of the "Prayer for the Church" are adapted from similar sources. The intonations to the Creed and Gloria are taken from the Plainsong and Mediæval Music Society's "Ordinary of the Mass" in which will also be found the choir responses, as, to avoid confusion, only the music is given here that must be actually sung by the Priest.

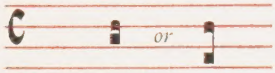
The second part of the supplement contains another form of the Priest's part, and is included more for the convenience of those who have become accustomed to it, than for any intrinsic artistic merit, or traditional authority which it may bear. The chant to the Prefaces is, certainly, as ancient as any Plainsong extant, and was in use in Italy from the very earliest times. The tones for the Collects, Epistles, and Gospels do not, however, possess the same antiquity, and the Gospel tone was certainly the invention of Giovanni Guidetti, a pupil of the great Palestrina, and the reviser of the ritual music of the Roman Service-books, whose "Directorium Chori" forms the basis of the ritual music in the modern Roman Missal. Several adaptations of the Italian chant to the English words have previously been made, but the rules governing its rhythm and phrasing have been so indifferently observed, that an entirely new adaptation has been made for this supplement, and for the sake of clearness the notation of the English MSS. of the XIII. and XIV. centuries has been used, as it conveys far more clearly than any other the true rhythm of the chant.

A short explanation of the various characters used in the notation throughout this supplement may be of service.

The Punctum is the note most frequently used. It may be either accented or unaccented, according to the syllable over which it is written.

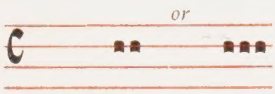


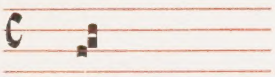
The Clivis, a descending group of two notes, the first of which receives a slight pressure or accent, the second being sung very lightly.



The Podatus, an ascending group of two notes, the lower having a slight pressure of the voice, the second being sung very lightly.

The Porrectus, a group of three notes, *do-si-do*, the first receiving a slight pressure, and the whole group being sung very smoothly and evenly.

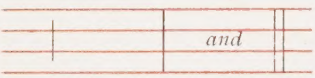
The Climacus, a descending group of three notes, all of equal length, the first being accented.

The Strophicus, a group of either two or three notes, repeated without any break in the voice. The last note but one was probably rendered by a turn in the voice of a quarter tone downwards, but it can be adequately represented by a crescendo and diminuendo on the group.



The Scandicus, an ascending group of three notes, the first being pressed.

The C clef is used throughout, in two positions, the line on which it rests being C or *Do*. This may be represented by any note convenient to the priest.

The other signs in use are :—



The first signifies a breath, but not a pause, the second signifies a pause of the value of one note, and the double-bar shows the end of a phrase, and a consequent *diminuendo* and *rallentando*. The accented notes must be marked by *increased loudness* rather than by extra duration. There is no time-value whatever attached to any of the musical characters, and the natural accentuation of the syllables must be the chief aim in view. This will be more readily attained

the soft "head-voice" is used rather than the full round singing-tone, as the latter is not usually capable of the necessary flexibility.

For further information as to the rendering of this kind of music, the Editor begs to refer to his "Text-book of Plainsong," published by the Plainsong and Mediæval Music Society.

It will be noticed that no attempt has been made to set the "Comfortable Words" to music. All the authorities on liturgical matters now agree that the Absolution and "Comfortable Words" should be *said*, and the Editor refers those desirous of obtaining expert advice on this detail to Procter and Frere's "History of the Book of Common Prayer," and Dearmer's "Parson's Handbook," page 333. Provision has been made throughout for the verbal alterations and additions in the Scottish and American Liturgies.

The Editor has to acknowledge his indebtedness to the Rev. G. H. Palmer, B.A., whose adaptation of the Sarum Ritual Music, published by Pickering and Chatto in 1888, he has chiefly followed. A few alterations have been made with a view of making the chant fit the English text more comfortably, but any improvements in this direction have been included at Mr. Palmer's own suggestion, and with his approval. The Editor also desires to record his thanks to the same eminent authority, and to the Rev. W. H. Frere, M.A., for much kindly assistance in the revision of the proof sheets.

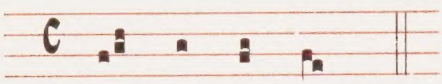
F.B.

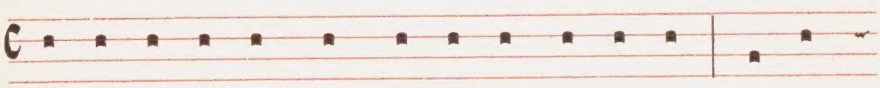
Part I.

Intonation of Creed.

Conclusion of the "Prayer for the Church."

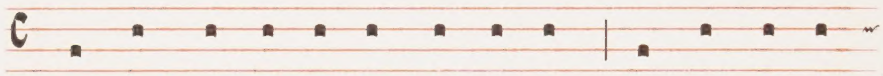
Before the Preface.



PREFACES.

*In the Scottish Office.

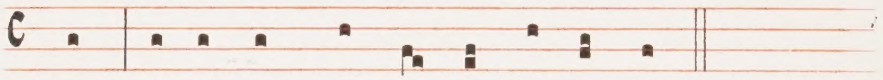
should at all times, and in all pla-ces, give thanks un-to thee,

O Lord, Ho-ly Fa-ther, Al-migh-ty, Ev-er-last-ing God.



There-fore with An-gels and Arch-an-gels, and with all the

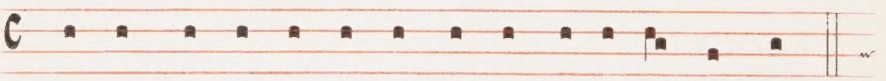
com-pa-ny of heaven, we laud and mag-ni-fy thy glo-ri-ous



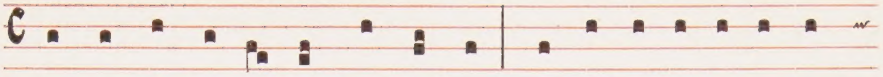
name; ev-er-more prais-ing thee, and say-ing,

UPON CHRISTMAS DAY AND SEVEN DAYS AFTER.

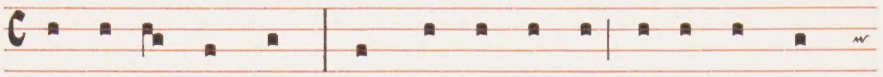
It is ve-ry meet, right, and our boun-den du-ty, that we

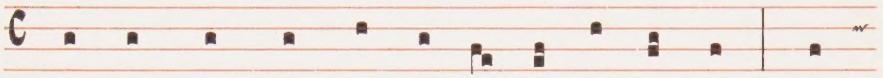
should at all times, and in all pla-ces, give thanks un-to thee,

O Lord, Ho-ly Fa-ther, Al-migh-ty, E-ver-last-ing God.

Be-cause thou didst give Je-sus Christ, thine on-ly Son,



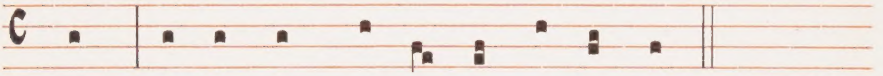
to be born as at this time for us; who, by the o-pe-ra-tion



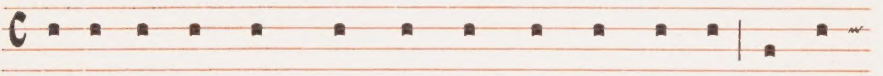
of the Ho-ly Ghost, was made ve-ry man of the sub-stance

of the [*Bles-sed] Vir-gin Ma-ry his mo-ther; and

that with-out spot of sin, to make us clean from all sin.

There-fore with An-gels and Arch-an-gels, and with all the

com-pa-ny of heaven, we laud and mag-ni-fy thy glo-ri-ous

name; ev-er-more prais-ing thee, and say-ing,

UPON EASTER DAY AND SEVEN DAYS AFTER.



It is ve-ry meet, right, and our boun-den du-ty, that we

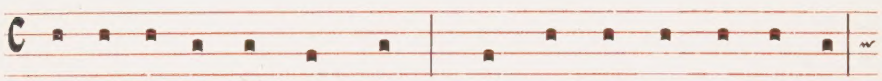
*In the Scottish Office.

should at all times, and in all pla-ces, give thanks un-to thee,

O Lord, Ho-ly Fa-ther, Al-migh-ty, E-ver-last-ing God.

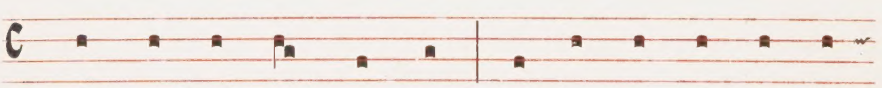
But chief-ly are we bound to praise thee for the glo-ri-ous

re-sur-rec-tion of thy Son, Je-sus Christ our Lord: for he



is the ve-ry Pas-chal Lamb, which was of-fer-ed for us,

and hath ta-ken a-way the sin of the world; who by his

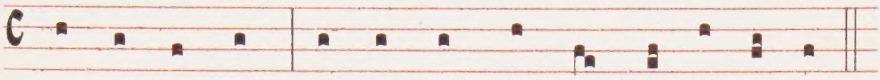


death hath de-stroy-ed death, and by his ris-ing to

life a-gain hath re-stor-ed to us ev-er-last-ing life.

There-fore with An-gels and Arch-an-gels, and with

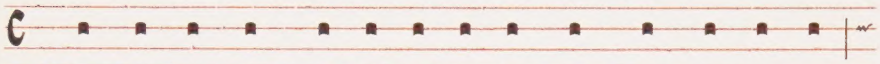
all the com-pa-ny of heaven, we laud and mag-ni-fy thy



glo-ri-ous name; ev-er-more prais-ing thee, and say-ing,

UPON ASCENSION DAY AND SEVEN DAYS AFTER.

It is ve-ry meet, right, and our boun-den du-ty, that we



should at all times, and in all pla-ces, give thanks un-to thee,

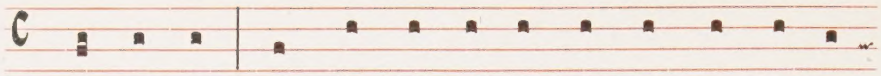
O Lord, Ho-ly Fa-ther, Al-migh-ty, Ev-er-last-ing God,

through thy most dear-ly be-lov-ed Son, Je-sus Christ

our Lord: who af-ter his most glo-ri-ous re-sur-rec-tion

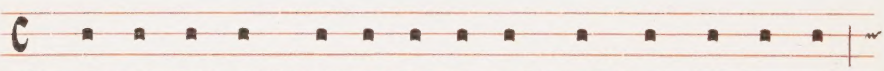
man-i-fest-ly ap-pear-ed to all his A-pos-tles, and in

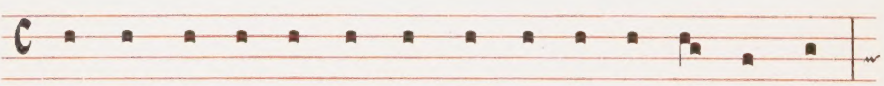
their sight as-cend-ed up in-to heaven, to pre-pare a



*[might we]

UPON WHITSUN DAY AND SEVEN DAYS AFTER.





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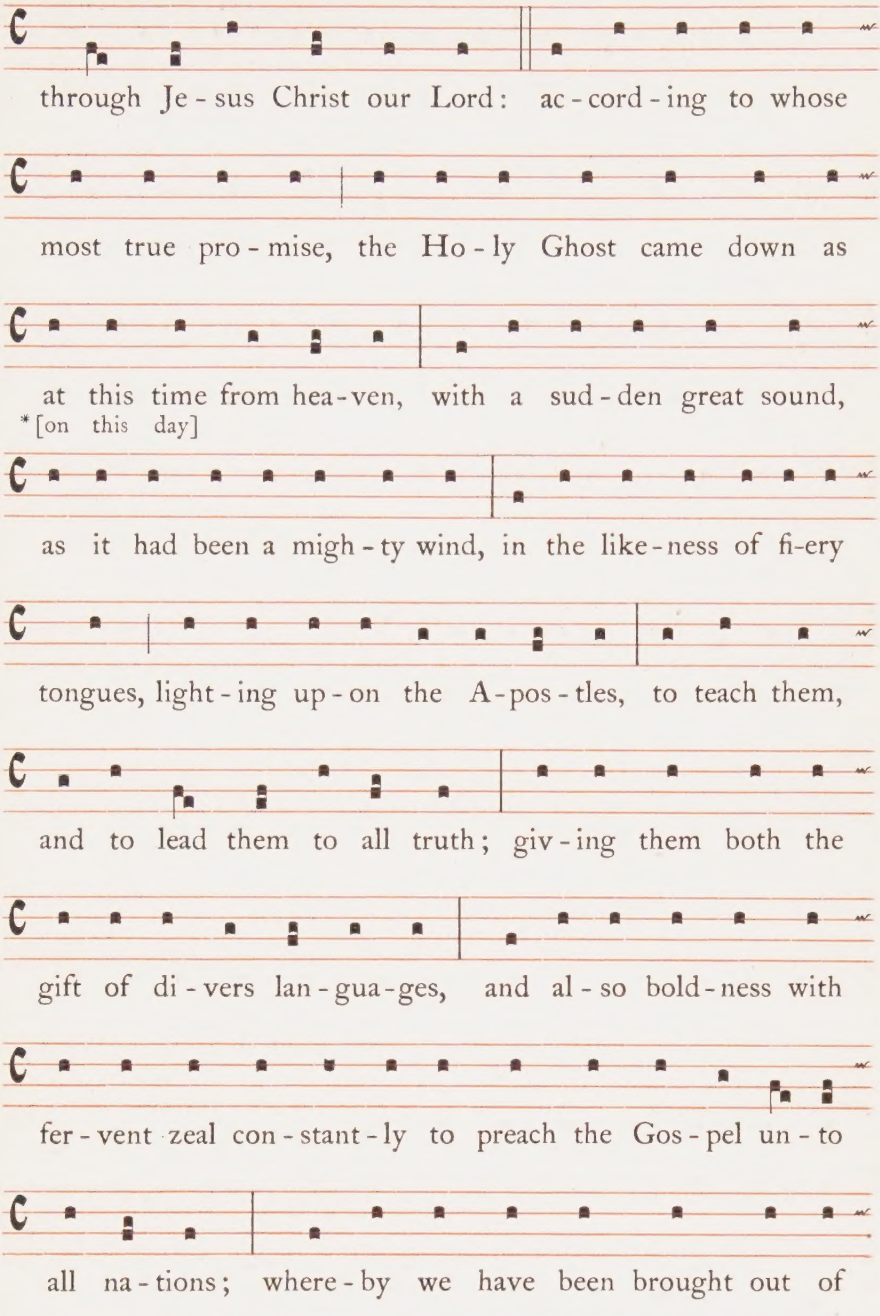
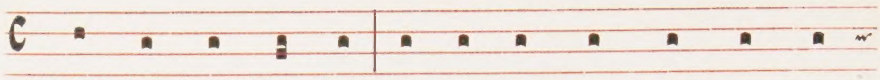

through Je - sus Christ our Lord: ac - cord - ing to whose
most true pro - mise, the Ho - ly Ghost came down as
at this time from hea - ven, with a sud - den great sound,
*[on this day]
as it had been a migh - ty wind, in the like - ness of fi - ery
tongues, light - ing up - on the A - pos - tles, to teach them,
and to lead them to all truth; giv - ing them both the
gift of di - vers lan - gua - ges, and al - so bold - ness with
fer - vent zeal con - stant - ly to preach the Gos - pel un - to
all na - tions; where - by we have been brought out of

* In the Scottish Office.



dark-ness and er-ror, in-to the clear light and true

know-ledge of thee, and of thy Son, Je-sus Christ.

There-fore with An-gels and Arch-an-gels, and with all

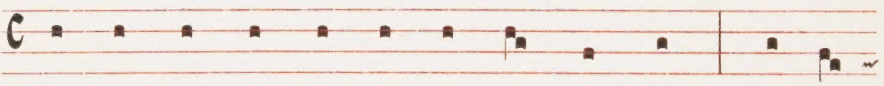
the com-pa-ny of heaven, we laud and mag-ni-fy thy

glo-ri-ous name; ev-er-more prais-ing thee, and say-ing,

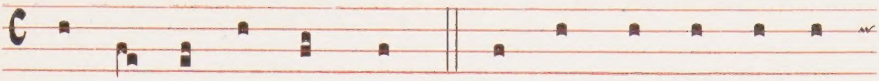
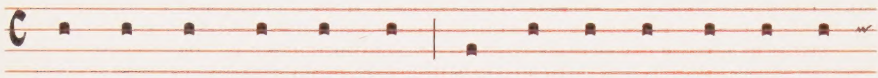
UPON THE FEAST OF TRINITY ONLY.

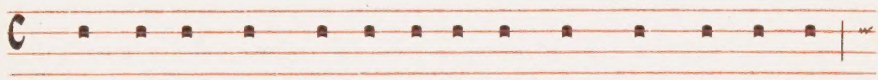
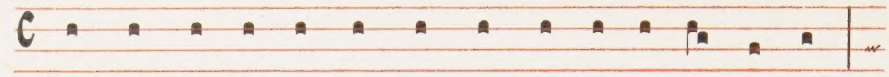
It is ve-ry meet, right, and our boun-den du-ty, that we

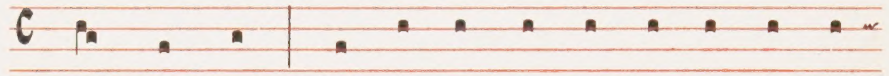
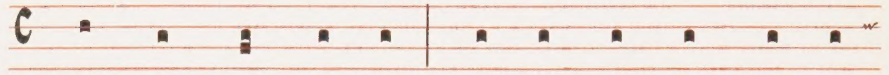
should at all times, and in all pla-ces, give thanks un-to thee,



O Lord Al-migh-ty, Ev-er-last-ing God: who art

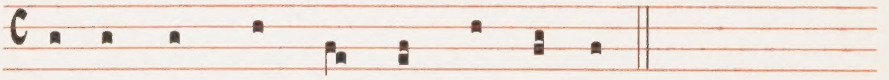
one God, one Lord; not one on-ly Per-son, but three



Or else this (according to the American Liturgy).

O Lord, Ho-ly Fa-ther, Al-migh-ty, Ev-er-last-ing God,

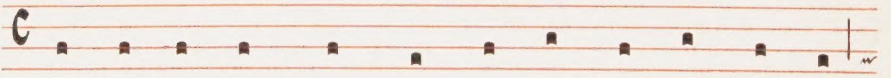
for the pre-cious death and me-rits of thy Son Je-sus

Christ our Lord, and for the send-ing of the Ho-ly

Ghost the Com-fort-er; who are one with thee in

thy e-ter-nal God-head. There-fore with An-gels

and Arch-an-gels, and with all the com-pa-ny of

heaven, we laud and mag-ni-fy thy glo-ri-ous name;

ev-er-more prais-ing thee, and say-ing,

Before the Paternoster
(according to the Scottish Rite).



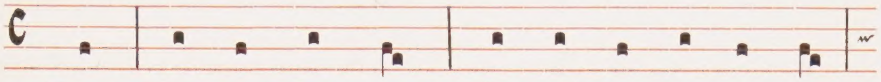
As our Sa-viour Christ hath com-man-ded and taught us,

we are bold to say,

PATERNOSTER.

Priest *People*

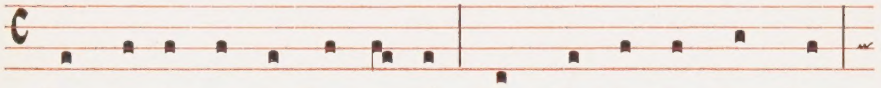
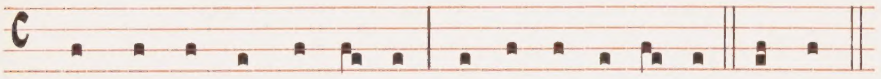
Our Fa-ther: which art in hea-ven, Hal-low-ed be thy



Name; Thy king-dom come; Thy will be done in earth,

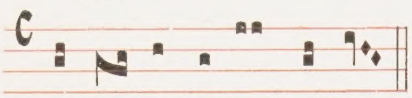
As it is in hea-ven; Give us this day our dai-ly bread;

And for-give us our tres-pass-es, As we for-give them that

tres-pass a-gainst us; And lead us not in-to temp-ta-tion;

But de-li-ver us from e-vil. For thine is the king-dom,

The pow-er, and the glo-ry, For ev-er and ev-er. A-men.

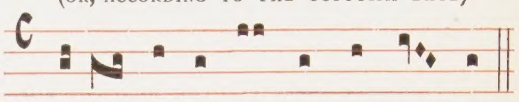
INTONATIONS TO "GLORIA IN EXCELSIS DEO."

No. I.



Glo-ry be to God on high.

(OR, ACCORDING TO THE SCOTTISH RITE)

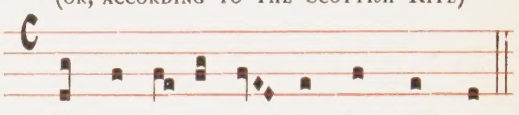


Glo-ry be to God in the high-est.

No. II.

Glo-ry be to God on high.

(OR, ACCORDING TO THE SCOTTISH RITE)



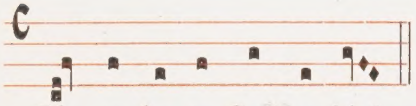
Glo-ry be to God in the high-est.

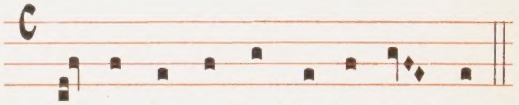
No. III.

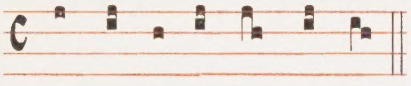
Glo-ry be to God on high.

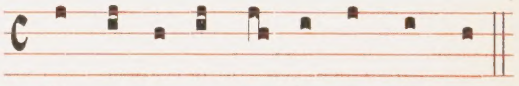
(OR, ACCORDING TO THE SCOTTISH RITE)

Glo-ry be to God in the high-est.

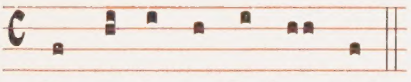
No. IV.

Glo-ry be to God on high.

(OR, ACCORDING TO THE SCOTTISH RITE)

Glo-ry be to God in the high-est.

No. V.

Glo-ry be to God on high.

(OR, ACCORDING TO THE SCOTTISH RITE)

Glo-ry be to God in the high-est.

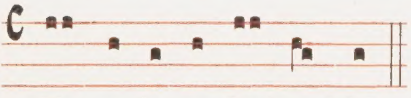
No. VI.

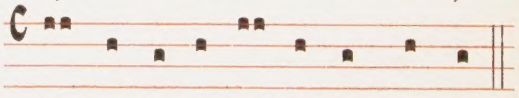


Glo-ry be to God on high.

(OR, ACCORDING TO THE SCOTTISH RITE)

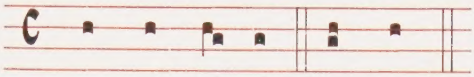
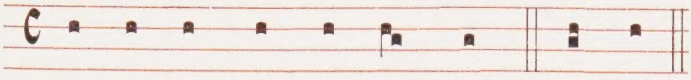
Glo-ry be to God in the high-est.

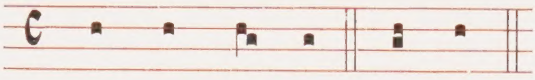
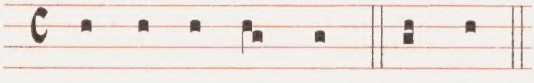
No. VII.

Glo-ry be to God on high.

(OR, ACCORDING TO THE SCOTTISH RITE)

Glo-ry be to God in the high-est.

The Collect is recited on one note throughout, with a simple inflexion at the end, consisting of a fall of a semi-tone on the penultimate syllable.

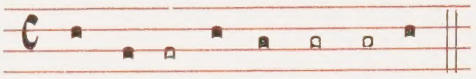
The following examples will suffice to make this clear:

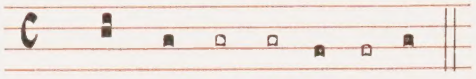




The Epistle is more intricate, and will require a little patient study. When the rules are once committed to memory, however, it will be found perfectly easy to chant the Epistle through from an ordinary book, without the aid of any special system of pointing. The chief difficulty lies in determining where the principal division of a sentence comes, as it may be represented indifferently by a colon, semi-colon, or comma. It will, therefore, be advisable to look through the Epistle beforehand, and determine where the first half of any sentence shall end if the division be not clearly marked.

The three inflexions used are:—

the *Metrum*

the *Punctum*



and the *Conclusio*

Each sentence of the Epistle (as has been pointed out) is divided into two parts, the title being treated as one complete sentence.

The *Metrum* is used at the end of the first part of the sentence, the reciting note being left usually on the syllable immediately preceding the last accented syllable but one.

The following examples may help to make this clear:—

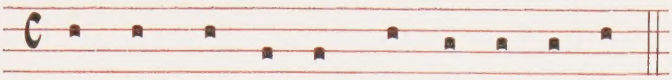
Reciting Note

The E-pis-tle is writ-ten in the tenth Chap-ter of the

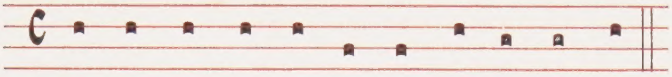
Metrum

E-pis-tle of S. Paul to the Ro-mans.

Reciting Note *Metrum*



of Saint Paul to the Thes - sa - lo - ni - ans.

Reciting Note *Metrum*

The E - pis - tle ge - ne - ral of S. Pe - ter.

Reciting Note *Metrum*

the book of the Pro - phet I - sai - ah.
Jo - el.

Reciting Note *Metrum*

Owe no man a - ny - thing but to love one an - o - ther.

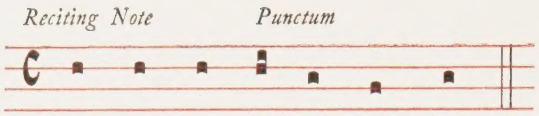
Reciting Note *Metrum*

In this that I de - clare un - to you, I praise you not.

The *Punctum* is used before a full stop or a quotation. The first note of the punctum

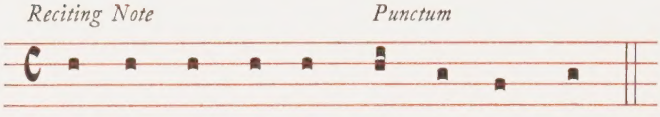
do - re

should come, whenever possible, on the last accented syllable but one. This syllable will sometimes fall too near the end of the sentence to permit of all the remaining notes being sung, as, for instance, in the second example given below. In this case it will be noticed that the note *si* (which comes immediately after the slur *do-re*) is omitted.

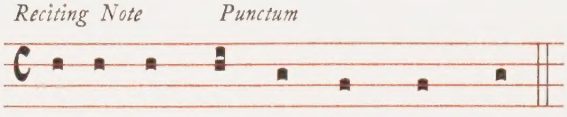


be - gin - ning at the first verse.

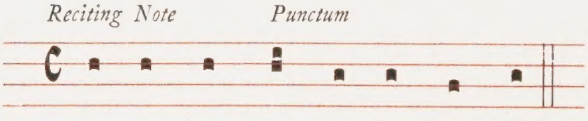
be - gin - ning at the se - cond verse.



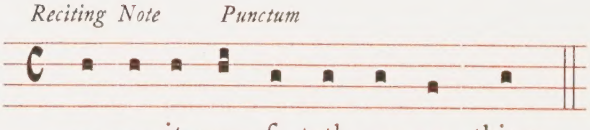
be - gin - ning at the twen - ty - first verse.



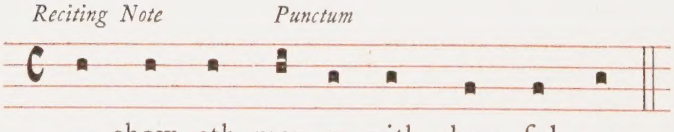
... A - bra - ham for righ - teous - ness.



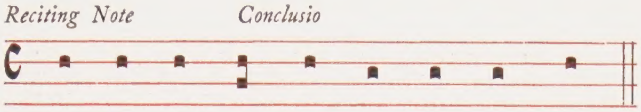
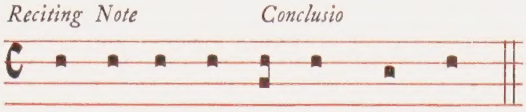
... ... than when we be - liev - ed.

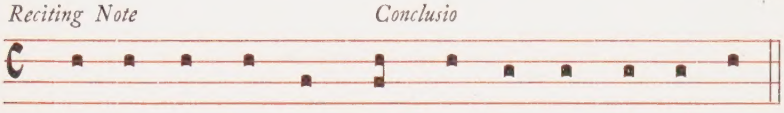


... ... it pro - fi - teth me no - thing.



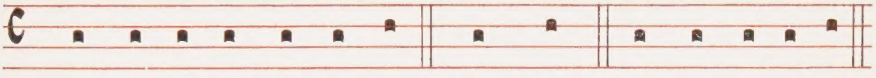
... show - eth mer - cy with cheer - ful - ness.

The *Conclusio* is almost identical with the *Metrum*, and is used only for the final clause. The following examples will suffice for making its use clear.

and fear not me, saith the Lord of Hosts.

for ev - er and ev - er. A - men.

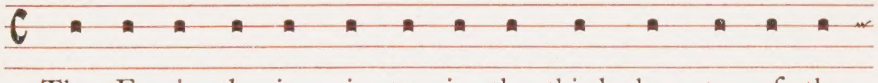


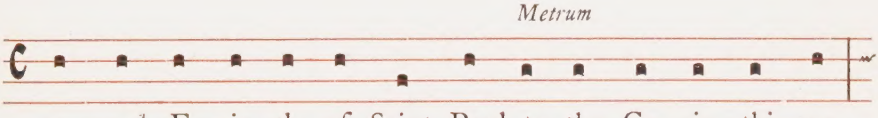
that he who lov - eth God, love his bro - ther al - so.

Interrogations are chanted a semi-tone lower than the Reciting Note, rising to the Reciting Note on the last syllable, as :—



How was it then reck-on-ed? What then? Art thou E - li - as?

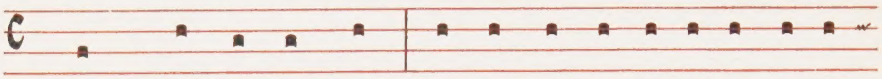
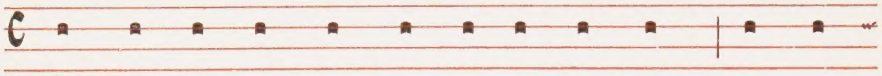
As a further example, the Epistle for the twelfth Sunday after Trinity is here given in full :—

The E - pis - tle is writ - ten in the third chap - ter of the

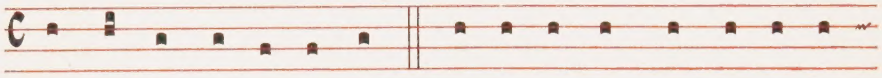


se - cond E - pis - tle of Saint Paul to the Co - rin - thi - ans,

Punctum

be-gin-ning at the fourth verse. Such trust have we

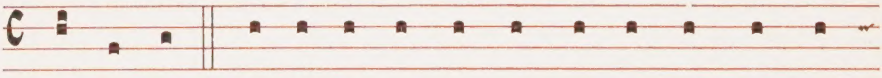
Metrum

through Christ to God-ward: not that we are suf-fi-ci-ent of

our-selves to think any-thing as of our-selves; but our

Punctum

suf-fi-cien-cy is of God. Who al-so hath made us a-ble

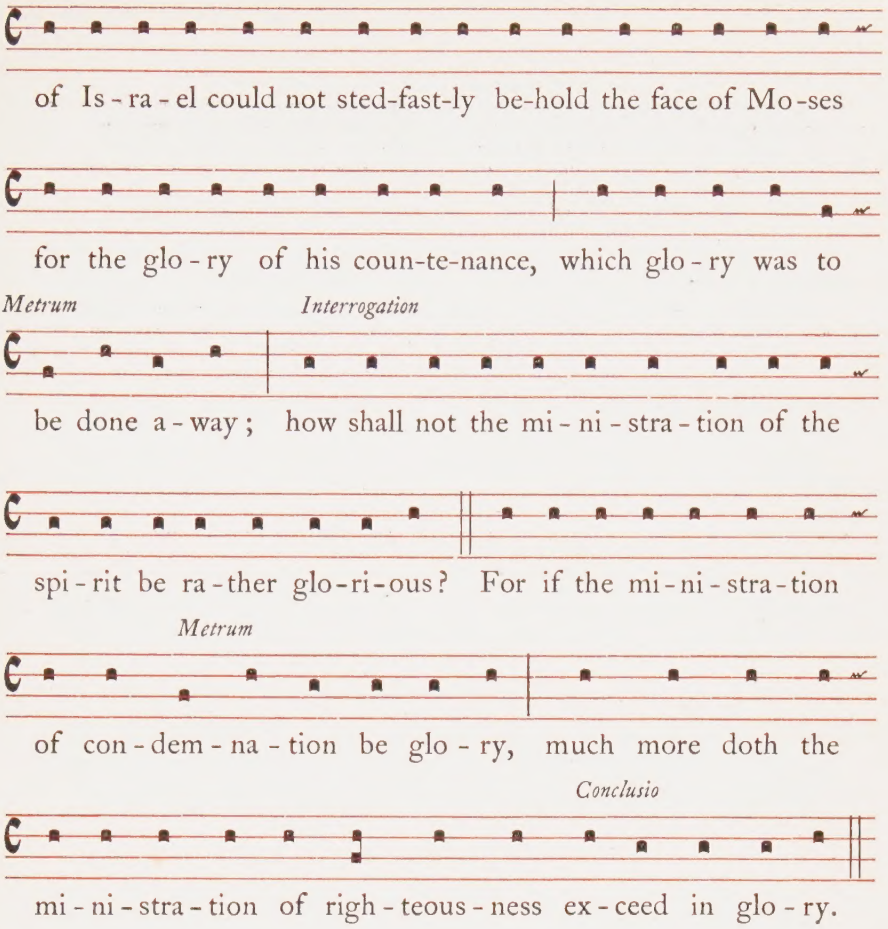
mi-ni-sters of the New Tes-ta-ment; not of the let-ter,

Metrum

but of the spi-rit: for the let-ter kill-eth, but the spi-rit

Punctum

giv-eth life. But if the mi-ni-stra-tion of death writ-ten

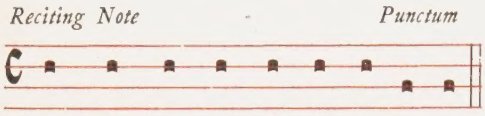
and en-gra-ven in stones was glo-ri-ous, so that the chil-dren


of Is - ra - el could not sted-fast-ly be-hold the face of Mo-ses
for the glo - ry of his coun-te-nance, which glo - ry was to
Metrum
Interrogation
be done a - way; how shall not the mi - ni - stra - tion of the
spi - rit be ra - ther glo-ri-ous? For if the mi - ni - stra - tion
Metrum
of con - dem - na - tion be glo - ry, much more doth the
Conclusio
mi - ni - stra - tion of righ - teous - ness ex - ceed in glo - ry.

The words "here endeth the Epistle" should be said, not chanted.

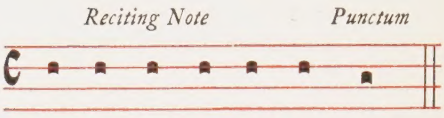
The chant to *The Gospel* needs but little explanation. Like the Epistle, each sentence is divided into two parts, the *Metrum* (which is identical in form with that of the Epistle, and is governed by the same rules) being used at the end of the first part. The *Punctum* used before a full-stop is simpler than that of the Epistle. It consists of a fall of a minor third on the last accent on Double Feasts, and of a semi-tone on other occasions.

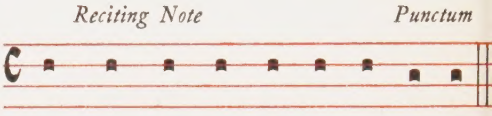
On Double Feasts.

be-gin-ning at the first verse.

...be-tween the tem-ple and the al-tar.

...have sought thee sor-row-ing.

On all other occasions.



be-gin-ning at the first verse.

...be-tween the tem-ple and the al-tar.

...have sought thee sor-row-ing.

It is of special importance that, in singing the Collects, Epistles, and Gospels, the distinct enunciation of the words should be the chief aim in view. The Epistle and Gospel should be sung on as high a note as convenient, and should be audible to every person present.

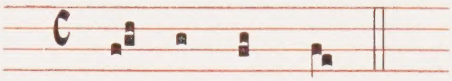
End of the First Part.

Part II.

Intonation to Creed.

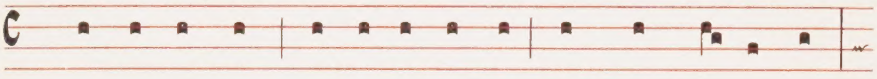
(Merbecke) I be-lieve in one God.

Before the Preface.

*[The Lord be with you.]

Lift up your hearts.

Let us give thanks un-to our Lord God.

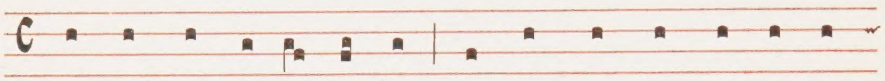
PREFACES.

It is ve-ry meet, right, and our boun-den du-ty, that we

should at all times, and in all pla-ces, give thanks un-to thee,

O Lord, Ho-ly Fa-ther, Al-migh-ty, E-ver-last-ing God.

---

*In the Scottish Office.

There-fore with An-gels and Arch-an-gels, and with all

the com-pa-ny of hea-ven, we laud and mag-ni-fy thy

glo-rious name; ev-er-more prais-ing thee, and say-ing,

ON ORDINARY WEEK-DAYS AND AT FUNERALS

THE FOLLOWING IS SUNG:

It is ve-ry meet, right, and our boun-den du-ty, that we

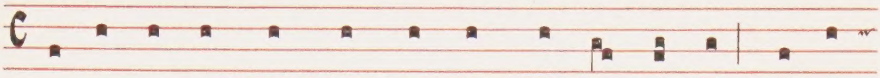
should at all times, and in all pla-ces, give thanks un-to thee,

O Lord, Ho-ly Fa-ther, Al-migh-ty, Ev-er-last-ing God.

There-fore with An-gels and Arch-án-gels, and with all the

com-pa-ny of hea-ven, we laud and mag-ni-fy thy glo-ri-ous

name; ev-er-more prais-ing thee, and say-ing,

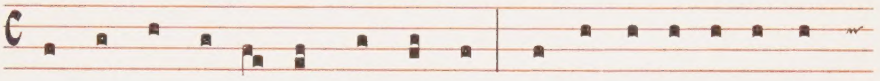


It is ve-ry meet, right, and our boun-den du-ty, that we

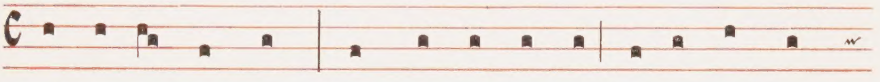
should at all times, and in all pla-ces, give thanks un-to thee,

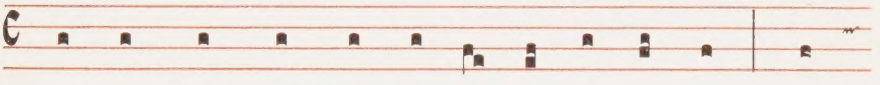
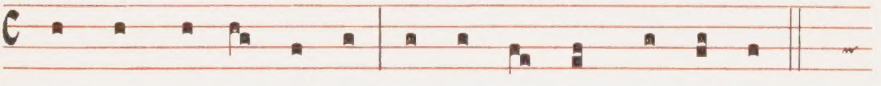
O Lord, Ho-ly Fa-ther, Al-migh-ty, Ev-er-last-ing God.

Be-cause thou didst give Je-sus Christ, thine on-ly Son,

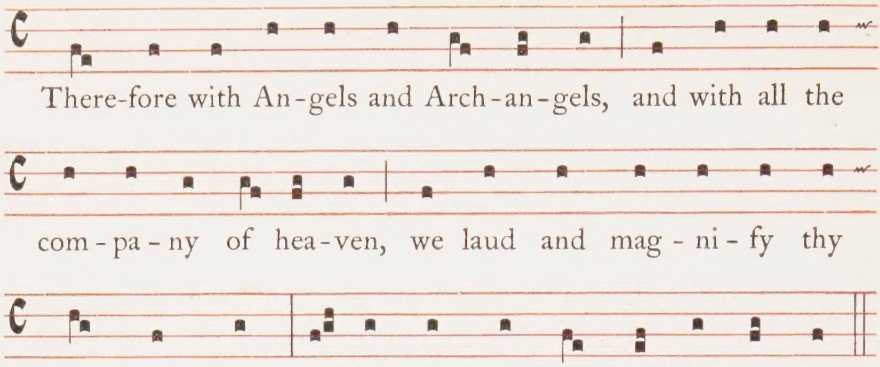


to be born as at this time for us; who, by the o-pe-ra-tion

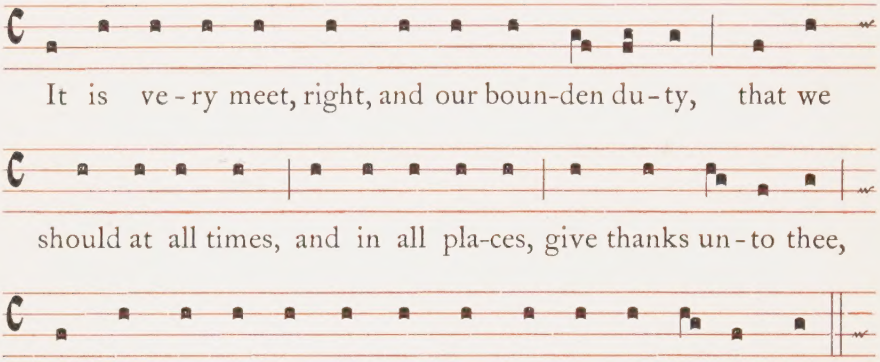


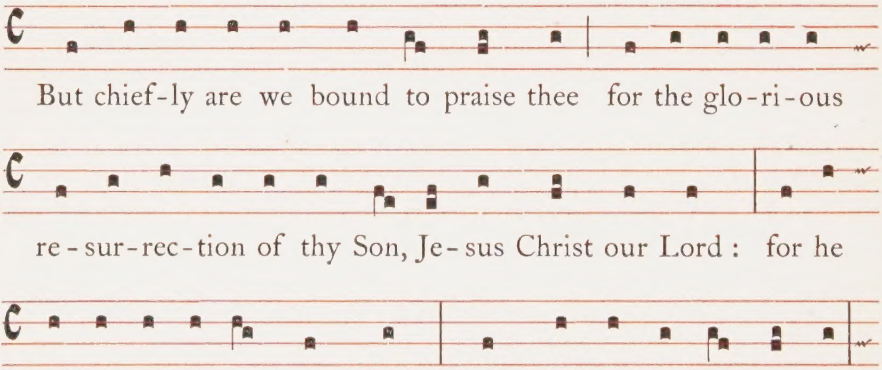
of the Ho-ly Ghost, was made ve-ry man of the sub-stance

of the [*Bles-sed] Vir-gin Ma-ry his mo-ther; and

that with-out spot of sin, to make us clean from all sin.

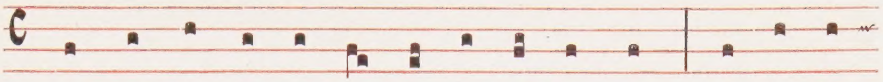
*In the Scottish Office.


There-fore with An-gels and Arch-an-gels, and with all the
com-pa-ny of hea-ven, we laud and mag-ni-fy thy
glo-rious name; ev-er-more prais-ing thee, and say-ing,

UPON EASTER DAY AND SEVEN DAYS AFTER.


It is ve-ry meet, right, and our boun-den du-ty, that we
should at all times, and in all pla-ces, give thanks un-to thee,
O Lord, Ho-ly Fa-ther, Al-migh-ty, Ev-er-last-ing God.

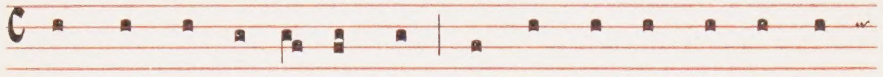

But chief-ly are we bound to praise thee for the glo-ri-ous
re-sur-rec-tion of thy Son, Je-sus Christ our Lord: for he
is the ve-ry Pas-chal Lamb, which was of-fer-ed for us,



and hath ta-ken a-way the sin of the world; who by his

death hath de-stroy-ed death, and by his ri-sing to

life a-gain hath re-stor-ed to us ev-er-last-ing life.

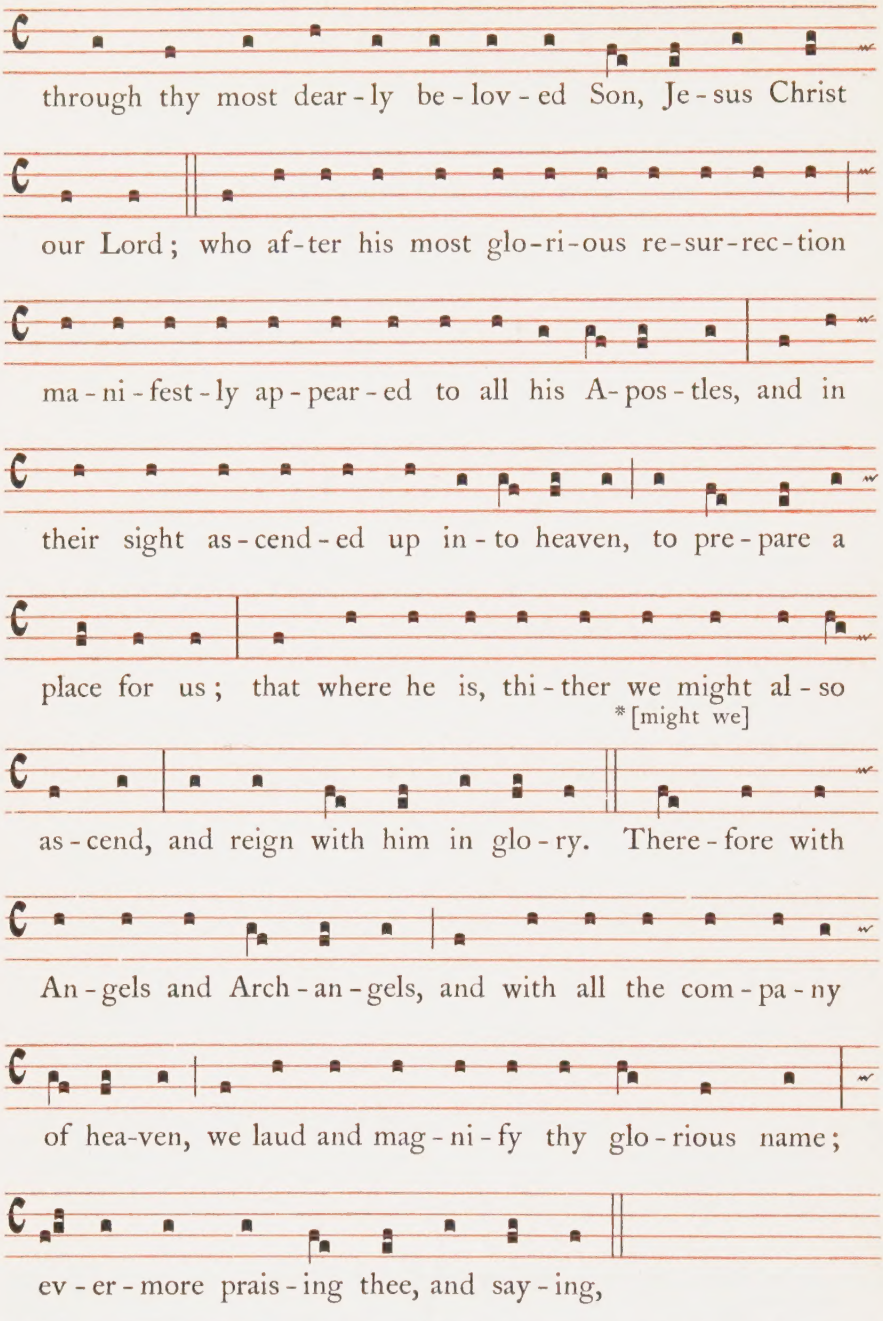
There-fore with An-gels and Arch-an-gels, and with all

the com-pa-ny of hea-ven, we laud and mag-ni-fy thy

glo-rious name; ev-er-more prais-ing thee, and say-ing,

UPON ASCENSION DAY AND SEVEN DAYS AFTER.

It is ve-ry meet, right, and our boun-den du-ty, that we

should at all times, and in all pla-ces, give thanks un-to thee,

O Lord, Ho-ly Fa-ther, Al-migh-ty, Ev-er-last-ing God,

through thy most dear-ly be-lov-ed Son, Je-sus Christ
our Lord; who af-ter his most glo-ri-ous re-sur-rec-tion
ma-ni-fest-ly ap-pear-ed to all his A-pos-tles, and in
their sight as-cend-ed up in-to heaven, to pre-pare a
place for us; that where he is, thi-ther we might al-so
* [might we]
as-cend, and reign with him in glo-ry. There-fore with
An-gels and Arch-an-gels, and with all the com-pa-ny
of hea-ven, we laud and mag-ni-fy thy glo-rious name;
ev-er-more prais-ing thee, and say-ing,

* In the Scottish Office.

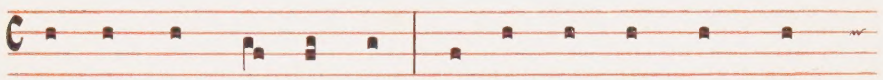
It is ve - ry meet, right, and our boun-den du - ty, that we

should at all times, and in all pla-ces, give thanks un - to thee,

O Lord, Ho - ly Fa - ther, Al - migh - ty, Ev - er - last - ing God:

through Je - sus Christ our Lord; ac - cord - ing to whose

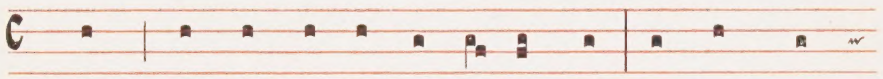
most true pro - mise, the Ho - ly Ghost came down as



at this time from hea - ven, with a sud - den great sound,

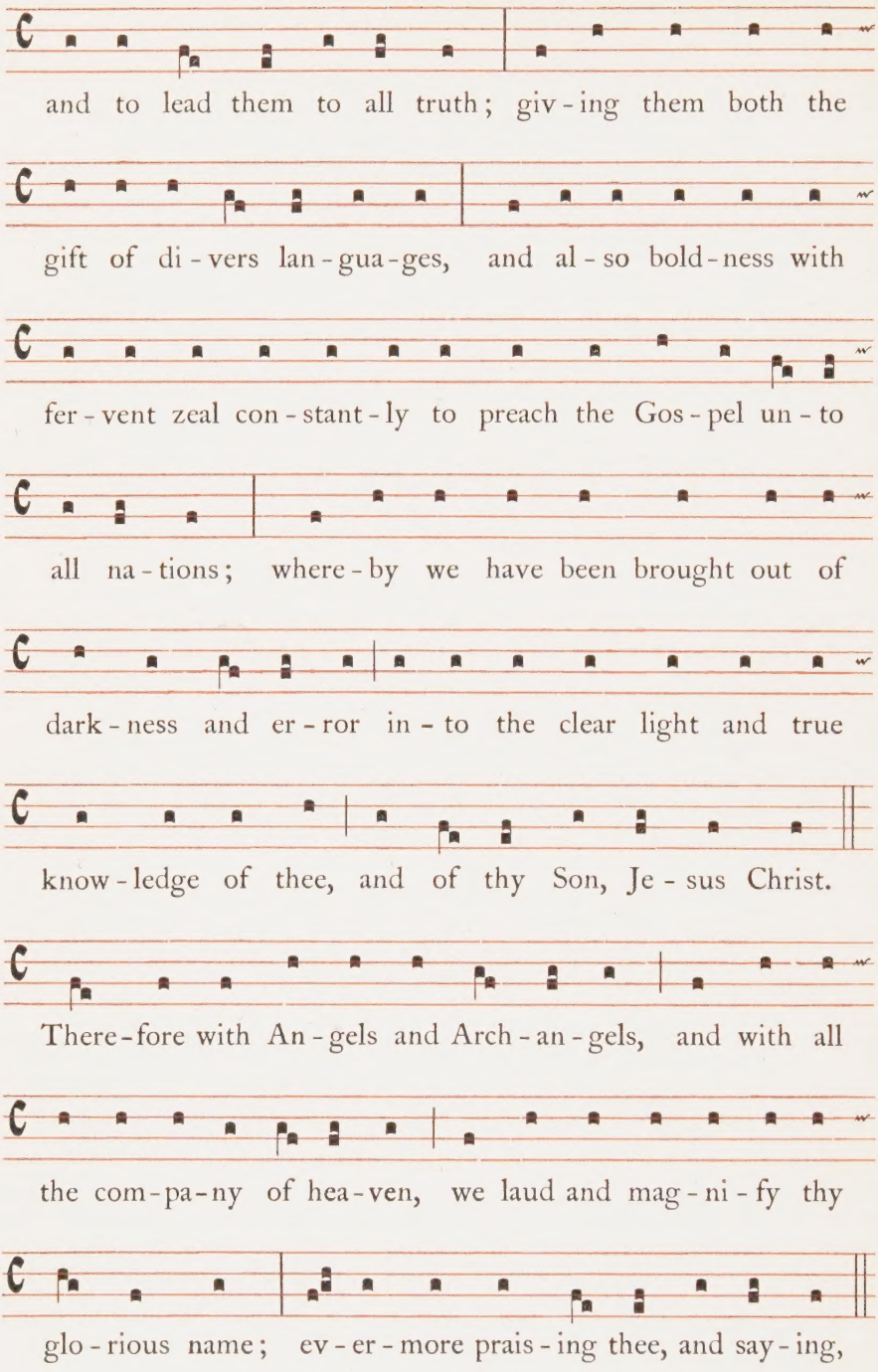
*[on this day]

as it had been a migh - ty wind, in the like - ness of fi - ery

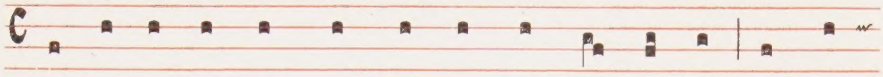


tongues, light - ing up - on the A - pos - tles, to teach them,

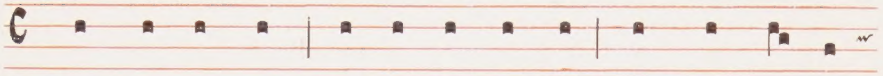
* In the Scottish Office.


and to lead them to all truth; giv-ing them both the
gift of di-vers lan-gua-ges, and al-so bold-ness with
fer-vent zeal con-stant-ly to preach the Gos-pel un-to
all na-tions; where-by we have been brought out of
dark-ness and er-ror in-to the clear light and true
know-ledge of thee, and of thy Son, Je-sus Christ.
There-fore with An-gels and Arch-an-gels, and with all
the com-pa-ny of hea-ven, we laud and mag-ni-fy thy
glo-rious name; ev-er-more prais-ing thee, and say-ing,

UPON THE FEAST OF TRINITY ONLY.

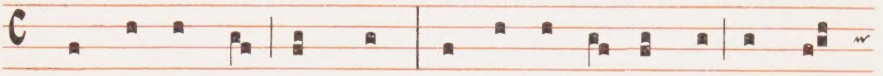


It is ve-ry meet, right, and our boun-den du-ty, that we



should at all times, and in all pla-ces, give thanks un-to

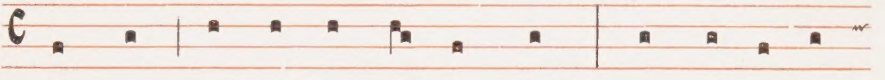
thee, O Lord Al-migh-ty, Ev-er-last-ing God.



Who art one God, one Lord; not one on-ly Per-son, but three

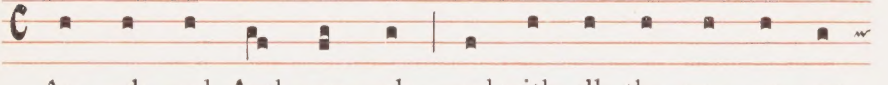
Per-sons in one sub-stance. For that which we be-lieve

of the glo-ry of the Fa-ther, the same we be-lieve of



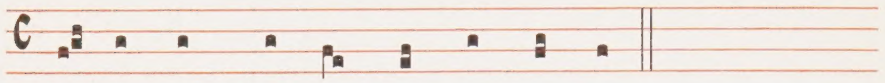
the Son, and of the Ho-ly Ghost, with-out a-ny

dif-fer-ence or in-e-qua-li-ty. There-fore with



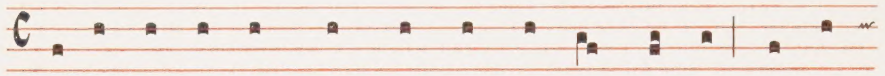
An-gels and Arch-an-gels, and with all the com-pa-ny

of hea-ven, we laud and mag-ni-fy thy glo-rious name;



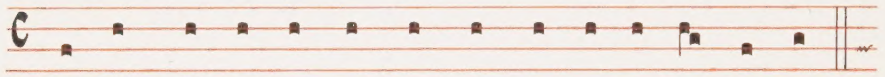
ev-er-more prais-ing thee, and say-ing,

Or else this (according to the American Liturgy).

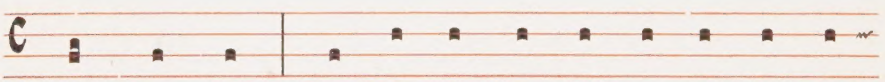
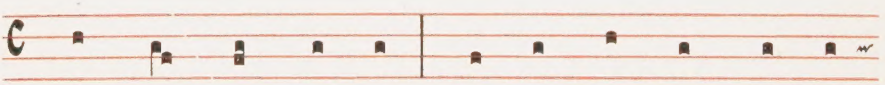


It is ve-ry meet, right, and our boun-den du-ty, that we

should at all times, and in all pla-ces, give thanks un-to thee,



O Lord, Ho-ly Fa-ther, Al-migh-ty, Ev-er-last-ing God.

For the pre-cious death and me-rits of thy Son Je-sus

Christ our Lord, and for the send-ing of the Ho-ly

Ghost the Com-fort-er; who are one with thee in

thy e-ter-nal God-head. There-fore with An-gels

and Arch - an - gels, and with all the com - pa - ny of

hea - ven, we laud and mag - ni - fy thy glo - rious name;

ev - er - more prais - ing thee, and say - ing,

Before the Paternoster
(according to the Scottish Rite).

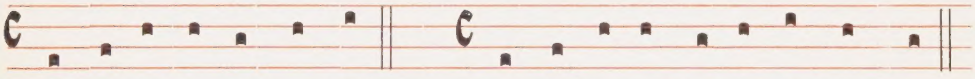
Let us pray. As our Sa-viour Christ hath com-man-ded and

taught us, we are bold to say,

THE PATERNOSTER begins—

Our Fa - ther.

INTONATION TO "GLORIA IN EXCELSIS DEO."
(or, according to the Scottish Rite)



Glo - ry be to God on high. Glo - ry be to God in the high - est.

(Merbecke)

The Collects, Epistles, and Gospels.

The Rules here given are adapted from those of the "Directorium Chori" of Guidetti, which forms the basis of the ritual music in the modern Roman Missal. They are (except for the Collects) simpler than the traditional English rules given in part I. of this supplement, but they lack the artistic beauty of the latter, which are well worth the additional trouble involved in mastering them.

The Collect has two inflexions; the *full point* and the *half-point.*

Their use will be more readily understood if the structure of the Collect be briefly dealt with at this point.

The Collect, when in its complete form, consists of four divisions*:—

The 1st division is the Address stating some act of God's mercy.

The 2nd division is the Petition, the Prayer of the Collect.

The 3rd division is the Oblation, "Through Jesus Christ thy Son our Lord."

The 4th division is the Doxology, "Who liveth and reigneth," etc.

Taking the Easter Collect as an example, it would be thus divided:—

(1) Almighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life;

(2) We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect.

(3) Through Jesus Christ our Lord,

(4) Who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

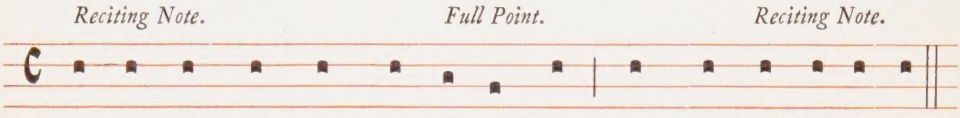
---

*Rev. James Baden Powell, "Choralia," page 111. Longman's 1901.

The *full point* is used at the conclusion of the Address (1) thus:—

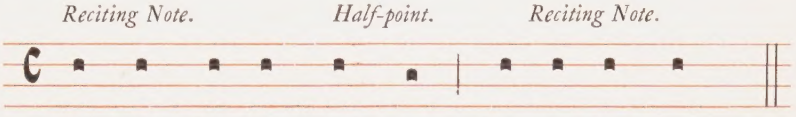
gate of ev - er - last - ing life.
all things in hea - ven and earth.
hear the prayers of thy peo - ple.
to pre-pare thy way be - fore thee.
born of a püre ..... Vir - gin.

(returning to the reciting note invariably on the last accented syllable of the Address), and in the Doxology (4) immediately before the concluding phrase, thus;—



and the Ho - ly Ghost, ev - er one God, world with-out end.
reign-eth with thee and the Ho-ly Ghost, now and ev - er.
who liv - est and reign-est öne ... God, world with-out end.
Ho - ly Ghost be all hon-our and glory, now and for ev- er-more.

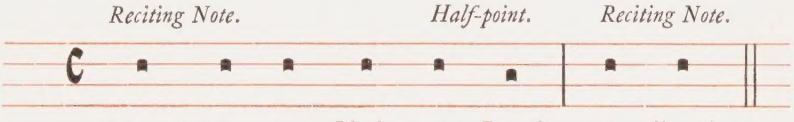
The *half-point* is used in the Petition (2) at the earliest place at which a pause can conveniently be made, as



We hum - bly be - seech thee, that as thou dost, etc.

but if there be no convenient place for such a pause to be made (as, for instance, in the Collect for the Seventeenth Sunday after Trinity) the half-point is omitted.

The half-point is used again at the Oblation (3) the fall of a semitone occurring in the last syllable, as:—



through Je - sus Christ our Lord, who liveth, etc.

The question now inevitably arises as to whether the compilers of the B.C.P. intended that those collects which have not the Doxology printed in full should be left in an incomplete state, or whether they were intended to be concluded in the traditional manner. The Editor prefers to leave the matter for liturgical experts to deal with, contenting himself with the following quotation from two eminent authorities.

"It has been questioned whether the compilers of the Prayer Book did not assume that the old custom would still be adhered to, according to which the Doxology was always added, even where it did not appear in the printed text. The opinion that the Doxology was intended to be always added receives confirmation from an examination of the older editions of the Prayer Book. In the first edition (1549), only on the First Sunday in Advent is the Collect given with the Doxology in full and *Amen*. In all other cases the completion of the Collect is left to the (then understood) traditional use. *Amen* is always left to be supplied, and in several instances a part, or the whole of the Doxology. This incompleteness remains evident in all later revisions (except the last [1661]): *e.g.*, the Collect on

2nd Sunday after Epiphany ends with "days of our life."
2nd „ „ Easter „ „ "most holy life."
Ascension Day „ „ "continually dwell."
1st Sunday in Lent, and frequently, ends with "Which livest and reignest, etc."
2nd Sunday in Lent ends with "Through Jesus Christ, etc."
2nd and 24th Sundays after Trinity ends with "Grant this, etc."
St. Thomas's Day ends with "to whom with thee and the Holy Ghost, etc."

The tradition may well have been shaken during the troubles that preceded the last revision, and its abolition may be thought to be effected by the appearance of completeness then given to the Collects. But is this more than an appearance? The occasional use of the Doxology would scarcely have been intended, except according to some defined rule or plan. Had it been given only on the most solemn festivals, it might reasonably be supposed that to them its use was to be limited. But why a Doxology on the festival of S. Thomas, and not on that of S. John? Why on the Sixth Sunday after the Epiphany, and not on the Epiphany itself? If we examine the Collects to which a Doxology is given, we may observe that there is almost always some peculiarity in its use. This, on the supposition that in all cases it was intended to be used, would sufficiently account for its exceptional appearance.

It may be added, that in the Latin Prayer Book put forth by authority in the second year of Queen Elizabeth's reign, it is most plainly assumed that the Collect would always be included with a Doxology."*

Although this question does not come strictly within the province of this supplement, it is obvious that some consideration should be given to it at this point, as the method of chanting here given depends so much upon the structural completeness of the Collect. Then, too, there is another deficiency in some Collects, as for instance, in the one for the Fifth Sunday after Trinity, from which the Address is omitted, and which begins immediately with the Petition, "Grant, O Lord, we beseech thee."

None of these questions need arise if the traditional English method of chanting given in Part I be adhered to, but the use of this more modern method necessitates special provision being made for incomplete Collects.

When a Collect commences immediately with the Petition, the *full point* should be introduced at the place where the *half point* would ordinarily be sung, the latter being omitted altogether. If the Doxology be omitted, the *full point* should be substituted for the *half point* in the concluding words of the text, as follows:—

through Je - sus Christ our Lord.
our Sa-viour Je - sus Christ.

In order to make this clear, two Collects are given in full, one being complete with all its four divisions, and the other having only two divisions, both the Address and the Doxology being absent.

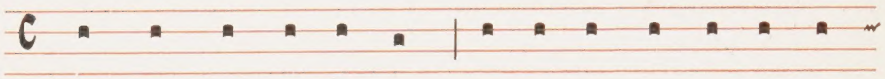
COLLECT FOR WHITSUN DAY.

God, who as at this time didst teach the hearts of thy

faith-ful peo-ple by the send-ing to them the light of thy

*Rev. J. W. Doran and Rev. Christopher Thompson, "Ritual Music of the Altar," page 4. November, 1875.

Ho-ly Spi-rit: Grant us by the same Spi-rit to have a



right judg-ment in all things, and ev-er-more to re-joice

in his ho-ly com-fort; through the me-rits of Christ

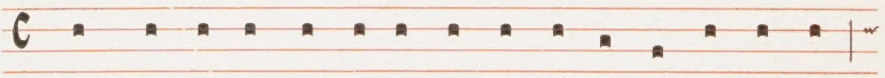
Je-sus our Sa-viour, who liv-eth and reign-eth with thee,

in the u-ni-ty of the same Spi-rit, one God, world

with-out end.

COLLECT OF FIFTH SUNDAY AFTER TRINITY.

Grant, O Lord, we be-seech thee, that the course of this



world may be so peace-a-bly or-der-ed by thy gov-ern-ance,

that thy Church may joy - ful - ly serve thee in all god - ly

qui - et - ness, through Je - sus Christ our Lord.

The Epistle is sung in monotone, except in the case of an interrogation, when there is a fall of a semitone on the penultimate or antepenultimate syllable, and a return to the reciting note by the slur *si-do* on the final syllable itself, thus:—

Where - fore then then serv - eth the law?
He shall be to me a Son?
How was it then reck - on - ed?

The Gospel is announced thus:—

The Ho - ly Gos - pel.....ac-cord-ing to St. Mat-thew, beginning etc.
ac-cord-ing to St. John,

and is sung with one inflexion, a fall of a minor third, on the fourth syllable before the end of each sentence, and a return to the reciting note on the next syllable, as:—

And the Word was God.
any - thing made that was made.

Interrogations are treated as in the Epistle.

The close of the Gospel is marked by a slur *la-si-do*, which should fall on an accented syllable, not more than the seventh, nor less than the fifth from the end.

the reg - ion round a - bout.
him-self shall be ex - al - ted.
his shew-ing un - to Is - ra - el.

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